

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"ARISE YE, AND LET US GO UP TO ZION, UNTO THE LORD OUR GOD."—Jeremiah.

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THE SECRET OF OUR GROWTH.

The rapid advance made by the Saints, since the Church was organized thirty-seven years ago, is matter of astonishment to those who, ignoring the guiding Hand which has continually directed our destinies, can only see in this work a curious phase of social existence under the guidance of one master mind.

It is not alone the numbers that have been gathered together under the most peculiar, trying, and disadvantageous circumstances, professing one faith, with a united object, to make a home of peace, plenty, and happiness in the midst of the great American desert, that excites surprise and wonder. The indomitable energy and perseverance, the faith and hope, with which our Elders have traversed the nations of the earth—bearing comfort and consolation to the honest of almost every land—suffering privations, enduring fatigues, without purse and scrip, trusting in the God of Israel to succor and save them, and make their labors successful, show a self-abnegation which rises far above the ordinary selfishness of mankind. The persecutions and barbarities which the Latter-

day Saints have had to endure at the hands of professed Christians, and in a nation whose proudest boast is that liberty and freedom of conscience are sacred to all; their continued growth notwithstanding; their rapid development; their industry and thrift, which have made them rich where others would not have existed; their faith in God, and their union of belief and action, have all been causes for astonishment to thinking and unprejudiced observers.

Difficulties of the most imminent and appalling character have arisen, and have threatened to overwhelm us; but, when it seemed as if impossible for them to be averted, they have been found to suddenly disappear, and the journey of progress has been for the time unobstructed. Talent and influence have brought all their forces to "crush out" that which is called "Mormonism;" power has assumed the aggressive to scatter its believers to the four winds of heaven; they have been hunted, driven, plundered, and wherever they have found a resting place, the wolves of evil have howled around them, and snapped at their

heels as they journeyed on the unbeaten tracks marked behind them with the graves of their weak and worn out ones. Yet, through all they have lived, thriven, and grown in numbers, wealth, property and power.

Why this continued and bitter antagonism? Whence this prosperity and progress in the face of such difficulties and obstacles? No one with ordinary common sense, who knows us, will surely presume to say that the former exists because of our being more wicked than the rest of mankind. We are admitted by our worst enemies to be peaceful, orderly, industrious, sober and persevering. These are qualities which should command respect instead of exciting antagonism. We think and act, in matters of religious faith, different to the rest of the world; but the members of every religious creed do so, and differ from the members of every other religious creed. Is that a reason for all the world to combine against them? Facts and ex-

perience prove that they do not do so.

The antagonism manifested against us springs from the opposite of the cause of our success. The work is Jehovah's: it is not man's. If it were, it would find favor with the world; or if it excited such opposition, it would succumb before the terrible pressure that has been brought to bear, in the past, on the scattered, peeled, and driven Latter-day Saints. God has sustained this work from the organization of the Church up till the present moment; and if men of observing eyes and candid minds would seek for the secret of its success in this source, instead of in others which human efforts furnish them, they would cease to struggle against it, lest they should be found fighting, not against man, but against the Almighty.

Men may sneer at this, but truth lives in despite of sneering, as it does regardless of the wrath of man, and the efforts of the enemy of all righteousness.—*Deseret News*.

THE BIBLE AND PLURALITY OF WIVES.

This is confessedly an age of Bibles, when the sacred volume is disseminated widely, and millions of copies are annually comparatively given away. And we think, however much the Bible may be disbelieved by professing Christians, and men having education and opportunities, that they should read it sufficiently to know something of its contents, before pretending to say what is or what is not contained in it.

An intelligent writer in a popular periodical said, some years ago, that it was useless trying to oppose polygamy from the Bible, it was so strongly sustained by that book. But some of the wide-awake polemicists have lately found out that "the Bible does not contain a word approving of polygamy," while they profess to accept the Scriptures as a basis of all revealed religion. We have neither time nor space, at present, to reproduce arguments on the subject which have been so often presented to the

public; and for those opposed to us and our faith to so assert, argues either the most culpable ignorance on points which they claim to have studied, or a still worse condition of mind, by making assertions unsustained by proof, in the face of facts which are incontrovertable.

It will be sufficient now to briefly state that God commanded plurality of wives, approved of it, legislated for it, declared by the mouth of his Prophet that *he had given a number of wives* to one of his servants, and that everywhere in the Bible it is spoken of as an institution approved by him. All this is in the Bible, the accepted foundation of jurisprudence, principles of government, and revealed religion, by all Christendom.

The Almighty gave a direct command to his people that if a married man should die childless, his brother should take the widow to wife, and raise up children to the name of the deceased; and this, whether previously

married or not. Where previously married, the injunction commands polygamy. He legislated for the inheritance of the first born son of a polygamist husband, if that son should happen to be the child of a wife not so well beloved as another he might have; He declares exemption from certain duties for a man who took a "new wife," intimating, by construction, the husband having a wife or wives living at the time of such marriage; He declared to David, through Nathan the Prophet, when reproving him for the crime of adultery, and Uriah's murder, "I gave unto thee thy master's house, and thy master's wives into thy bosom;" and if these things had not been enough, the Lord said he would have given David more; but because of his crimes of murder and adultery, the sword was never to leave his house, and his wives were to be taken and defiled, which predictions were fulfilled to the very letter.

For any person to say that the Bible does not sustain plurality of wives, and that God never approved of it, in the face of such facts as these, and a

host of others which might be adduced, is so childish as to be scarcely worth the notice of anybody. This twaddling attempt at argument, glossed up in the flimsiest sophistical form, is almost beneath contempt. Why not come out in language as in fact, and throw the Bible aside, discard physiological and moral facts, and assert the superiority of monogamy on the strength of prejudice and the custom of a few nations? The Reese River *Reveille* put the matter in its most honest shape, some time ago, when it said the age is against polygamy, whether it be correct or incorrect, constitutional or unconstitutional, moral or immoral. "The age is against it;" and so expositors of religion, expositors of law, and expositors of politics, must make themselves silly in trying to find arguments where none can be found, to sustain the erroneous and unholy prejudice of an age which is drifting more rapidly to the depths of social degradation than any one which has preceded it, while rejecting the only means by which its downward course might be arrested.--*Deseret News*.

MINUTES OF THE LONDON DISTRICT CONFERENCE,

HELD IN THE HALL, STORE STREET, TOTTENHAM COURT ROAD,
SUNDAY, APRIL 7, 1867.

PRESENT:

Elder B. Young, jun., President of the European Mission.

Elders O. Pratt and F. D. Richards, of the Quorum of the Twelve Apostles.

Presidents of Districts: Elders N. H. Felt, John Parry, and James McGaw.

Presidents of Conferences: Elders C. W. Penrose, E. T. Williams, John Hubbard, E. J. Clark, F. C. Anderson, M. Ensign, E. G. Dalrymple, and H. Barlow.

Travelling Elders: W. S. Grant, C. P. Liston, W. G. Noble, and G. Roberts.

10.30 a.m.

Meeting opened with prayer by Elder C. W. Penrose, after which the

choir, under the direction of Elder W. H. Fowler, sang "Mortals awake," &c.

Elder N. H. Felt hoped for a perfect union of the faith and prayers of all the Saints, that this meeting as a District Conference might be acceptable to the Lord, and the influence go forth to build up the Saints and comfort the weak. He then called upon Elder Liston to report his labors in the Essex Conference, who expressed himself highly pleased with his experience in this land. As a general thing, he had nothing but good to report of those under his charge, though some had grown careless, so that the Spirit had ceased to strive with them. He advised the Saints to be always doing something for the work.

Elder W. S. Grant then gave a brief

account of his labors since arriving in the British Isles. The last nine months had been the most interesting portion of his life. He had been most of the time in the Essex Conference. He had much enjoyed the counsels of Elders Felt and Penrose, and although he had labored in weakness, God had abundantly sustained him.

Elder W. G. Noble felt thankful for the privilege of seeing so many of his brethren and sisters assembled. He had been the greater part of his time since coming to this country in the Kent Conference. He could say the Saints there, with few exceptions, were striving to emancipate themselves from these lands. His testimony to the people might be a weak one, yet, if he had the Spirit of God, the honest would receive it.

Elder Oscar B. Young felt great joy to meet his brethren who had embraced the truths brought forth in these last days by Joseph Smith the Prophet. He prayed God to bless all who were trying to live these principles, and all who were trying to honor their Priesthood. Every man would find his level, either as a servant of God or of the devil.

The Conference Presidents of the District then gave in their reports.

Elder C. W. Penrose reported the London Conference in good condition. "I can say the Saints in London are a good people, striving to attend to their duties. The Branch Presidents are good men; I feel thankful for the privilege of laboring with such faithful Elders; God is blessing them. The local Priesthood are also laboring faithfully with them. The Teachers are more diligent in visiting than they were. Many strangers attend the meetings, and some have come forward for baptism. I have labored with great pleasure in the London Conference, and feel I have had the people's confidence. I have been greatly blessed by the counsels of Elder N. H. Felt. Brother Oscar B. Young has done good to the people where he labored, and is steadily advancing in the things of the kingdom." He then read the Financial and Statistical Reports, and said—"Last winter was a severe one to the poor of London;

many of the Saints have suffered to some extent, but none, so far as I know, have lacked the necessities of life; they have received all the assistance it was possible to render them. Our emigration this season will be insignificant, but a great number are preparing to clear out in 1868. I would like to see all, or nearly all the Conference go, but still there are some who would perhaps be better for a little more experience in this land before going to Zion."

Elder E. T. Williams said—"Brethren and sisters, it gives me great pleasure to be present with you this morning, and to report the condition of my Conference; but having been absent from it for some time, on account of ill health, I am not prepared with either a Statistical or Financial Report. I had great satisfaction in my labors in the Essex Conference, up to the time of my leaving. The Saints there are a warm-hearted people, and, though poor, they do the best they can in helping along the work. I will say to all present, put in practice the counsels of those placed over you, it will save many troubles and trials."

Elder John Hubbard said—"I am pleased to have the privilege of reporting my field of labor. I have labored in this land with great joy and satisfaction to myself. The amount of good I have done I know not, but I realize I have been called to labor among the people in the cause of God, and have striven to set a good example. The Saints of the Kent Conference are doing well according to their circumstances; some families have only a penny per head for each meal throughout the week. I need hardly say they hope earnestly for the day of their deliverance, and they will see that day if they keep the counsels of the Lord." Brother Hubbard then read the Financial and Statistical Reports, and said he was thankful to both Saints and strangers for their kindness in ministering to his wants. He had proved for himself that obedience was better than sacrifice. He considered that good example was the best doctrine to preach to this generation, and for that reason he exhorted the Saints to live their religion, and not be Sunday Saints and Monday sinners.

Elder N. H. Felt, President of the District, said—"It is expected that I should give my report, but I have been to a great extent anticipated by the Elders who have already spoken. My experiences in this country have been of the best kind, they have been cheering to a wanderer from his home. I have found many friends, and I know there are as good people in London and other parts of England, as are to be found anywhere. True, they are largely guilty of poverty. If you know any Johns, you can tell them that the poor have the Gospel preached unto them. We have not many noble or wealthy, the work has not been of a character to suit them. The evidences of the divinity of this work have not been confined to the United States, the 50,000 persons who have sailed from these shores are a testimony to this country and to Europe, and the 500 wagons, with the 4,000 head of stock sent down last year to gather up the poor Saints, is an evidence of what the poor can do to assist each other when led by the Spirit and blessing of God. I am thankful I ever came to England. I had read of it, and met many in the States who had come from it, and I thought I was well posted in all relating to its people and affairs; but after all, my knowledge was scanty, and should I hereafter be called upon in Zion to represent the poor of this land, I will be very much better able to do so than I possibly could had I not been sent on this mission."

Choir sang, "Before Jehovah's glorious throne," &c.

Meeting dismissed by Elder John Parry.

2.30 p.m.

Choir sang, "Joy to the world," &c. Prayer by Elder James McGaw. Hymn, "Go ye messengers," &c.

Elder Orson Pratt said—"The order of government among the Latter-day Saints is not based on human authority; God has spoken in this age as he did in former ages; He has pointed out to men the work he requires them to perform; angels have appeared in their glory, their words have been heard by mortal men, and the first officers in this Church were ordained

under their hands. No man among us claims authority from any church, either Protestant or Catholic; from the first our testimony has been that our mission and Priesthood were from God himself, as in the ancient Church. Joseph Smith was the first appointed, he brought forth the Book of Mormon, and received commandment from God to organize this Church on the 6th of April, 1830, 37 years ago, yesterday, which at that time numbered but six members. He continued to receive commandments from year to year, till he sealed his testimony with his blood. Brigham Young, sen., was also appointed by a revelation which is published and printed. God has been with him from the time he was called till the present day. A hundred thousand of the Saints can testify to the fulfilment of his words, and we wish you, on this occasion, to manifest your feelings concerning him."

The Authorities of the Church were then respectively presented and unanimously sustained by up-lifted hands.

Elder Pratt then continued—"I am thankful for the present opportunity of meeting you in this Conference. It will be the last I shall have the privilege of attending in London, at any rate for a long time to come. If I should not get too old, I may visit this city again, but hope I shall not see many of the Saints now present. Get home, where you can be taught as one family—the sons and daughters of the Most High—as you cannot be here. You comprehend the principles of salvation in part, but not as well now as you will twenty years hence, if you are faithful; but there is one principle you have not yet learned by experience, though you know it by theory, and that is the necessity of gathering out from great Babylon. This is a command of the same God who sent his angels to restore the Apostleship. The Book of Mormon taught the gathering before we were organized as a Church. The voice of God came to Joseph Smith, saying the Saints should be gathered from all nations. That prediction has been verified during the last twenty-five years, by the gathering of a hundred thousand persons, and there is not a true Latter-day Saint within the

sound of my voice, who with all his heart seeks this blessing, but will experience it as surely as remission of sins through baptism. I look forward with joy to the time when in my mountain home I shall meet you, and rejoice in your society. I will now draw to a close, and I feel to say the Lord bless you, that in 1868 you may go out in thousands from these lands, and arrive safely at home. The Lord has indeed blessed his Saints in gathering: over fifty thousand have gathered from this country, and not a single ship has been wrecked while engaged in carrying them. How is this? It is because God has spoken, and his angels control the winds and waves. Are other vessels able to claim the same immunity from accident? No, verily no. 880 wrecks are reported from the beginning of this year to the 1st of the present month (April). But there were no Saints on these ships. If you are faithful, God will send his angels and throw his arms around you for your protection. May God grant you faith. Amen.

Elder James McGaw felt it a great honor, as well as a great privilege, to be permitted to testify to the truth of this work, though he was conscious of his inability as a speaker. He had received the Spirit of God by obedience to the Gospel, and thereby knew that this dispensation would surpass all others. He concluded by saying, that as God had called the Saints from these lands, they should make every possible effort to extricate themselves and get away.

Elder John Parry said he had been twenty years in the Church, nine of which he had passed in Utah. He was a witness that this Gospel came in power and demonstration of the Holy Ghost. We could see around us men depending on their fellow men for salvation, but they who did this were cursed before God. Brother Parry then related several remarkable instances of healing by the power of God that he had witnessed, and exhorted the Saints to live up to the law of Tithing.

Elder G. Roberts said he embraced the Gospel when 15 years of age. At 16 he was called into the ministry, and went out as a Travelling Elder in

North Wales. Since that time he had been with the Church both in this land and America. In journeying to Utah, he had to walk twelve hundred miles, and arrived there without a penny. The people there were strangers to him, yet he soon found they had the same heavenly Spirit he himself had received when he embraced the Gospel. He lived there eight years, and was then sent back on a mission to his native land, and since his return he had seen more drunkenness, quarrelling, and fighting, on one Saturday night in a small Welsh town, than he saw in Utah during the eight years he lived there.

Choir sang the anthem, "But in the last days," &c.

Meeting was dismissed with benediction by Elder N. H. Felt.

6.30 p.m.

Choir sang "O say what is truth," &c. Prayer by Elder John Hubbard. Singing, "Hark the song of jubilee," &c.

Elder Franklin D. Richards addressed the meeting upon modern social corruption and its only remedy. His discourse will appear in a future number of the STAR.

President B. Young, jun., then said—"My brethren and friends, it is with pleasure I stand before you this evening, yet I am well aware I can say nothing of myself to enlighten your minds; but I also know that, with the help of the Spirit of God, I can tell the people things that will give them hope here, and lead to eternal life in the presence of the Father hereafter. I know by that monitor that is ever with me, that if faithful I shall gain eternal life; and I am not privileged above my brethren, they have the same chance that I have, and the same opportunity is open to every man, if he seek it in God's own appointed way. Some assert that the Latter-day Saints do not admit any to be good but themselves; but this is a mistake, there is much good in the world as well as evil. Many live up to the best light they have, and they are the people we are searching for. You are aware that I was invited home last fall. I sailed from Liverpool in September. If I had

believed the tales I heard before leaving England, I might have expected, on arriving in Utah, to meet men with bloody hands to ask whether I was a Latter-day Saint, and to cut my throat if I were not; but instead of this, I found a people that were keeping God's laws, and that is more than can be said of any other nation in the known world. I must say I did not think it possible that such vast improvements could have been made in the space of two years, during which time I was absent. If things continue to progress as they have been doing of late, you will not find us paying our passages in crossing the ocean, but owning our own lines of steamers, and travelling by land on our own railways, before many years are gone by. I left home the 4th of last February. While on the sea, many gentlemen questioned me about polygamy. I told them, as I also wish to inform you my friends here to-night, *that is not the starting point.* Had you to educate a youth, you would begin by teaching him the alphabet; you would avoid plunging him into difficult ques-

tions, till by gradual development these questions would become plain to him. Let those who would investigate our doctrines, begin at the A B C. I know those who at one time were as much opposed to the doctrine of polygamy as men could be, but they took step by step in proper rotation, until now they would give their lives for that and every other principle we believe in. To the Saints here I say, God bless you, you have been kind to me, and with all your weaknesses the Lord loves you. You are not yet perfect; if you were, God would take you home, but you are on the road which leads to perfection. I bless the brethren of the London District and Conference, they have done well: and you, also, my brethren and sisters, and may you strive successfully to obtain your blessings in the Lord's house, is my prayer in the name of Jesus. Amen.

Anthem by the choir, "Arise, shine, for thy light is come."

Conference was dismissed with benediction by Elder Orson Pratt.

G. W. FERGUSON, Clerk.

GOVERNMENT.

There are two kinds of government to be found among men on the earth: the one is a government on the eternal principles of truth, equity, and justice; the other, despotic and tyrannical. The first and most important principle for man to learn, is the law by which his own acts are to be governed. This embraces the idea of self-government in the fullest sense of the term, whether it relates to the moral character of an individual, or his association with the rest of mankind, all is embodied in the law by which every individual being should be governed. A portion of this law is implanted in the nature of man, which he is able to comprehend in a good degree by the light of that Spirit which lighteth every man that cometh into the world. The very instinct of his nature teaches him to do unto others as he would that others should do unto

him. But when we come to the fullness of the law that should regulate and govern mankind, then we are dependent upon God as the great head and dispenser of the true principles of government. The only perfect and legitimate system of government, is that which teaches correct principles, leaving men to govern themselves, and is the only one under which freedom can exist; men can only be made accountable just in proportion to the freedom which they enjoy. Freedom does not consist in doing wrong, but it consists in the liberty of choice; if men choose, as they often do, to break the law that makes them free, then they lay down the sceptre of their freedom, take upon themselves the yoke of bondage, and become subject to sin and death. But the individual who becomes acquainted with the law of his own being, and governs himself

accordingly, is above all law, for "where there is no law there is no transgression." No one can be free or enjoy freedom, unless he learns the law of truth and is governed by it; or, in other words, learns to govern himself. There is a wide difference between the law of righteousness and the law of sin and death, in their nature

and effects: the one inflicts punishment and death, and holds its subjects in bondage, while the other is life and happiness, and secures to its votaries a complete victory and freedom from all their enemies, that is to say, everything that is opposed to light, liberty, and happiness.

JOHN GILLIES.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 1, 1867.

MISSIONARY LABORS.

THE Apostle Paul in speaking of the ancient servants of God, declared that the world was not worthy of them. His words are equally applicable to the Elders of Israel in these latter days. Called of God to preach the fulness of the everlasting Gospel, they go forth to the world "as sheep among wolves," trusting in the Lord for sustenance and protection. Private interests and family affections—the most potent influences that sway the world, have no power to hold them back when the voice of duty bids them depart. Throwing down the hammer and the axe, the spade and the plough, the palette and the pen, after a hurried preparation of a few days or hours, they bid farewell to their loved ones, and start for distant lands.

Bearing their own expenses, or depending on the bounty of hearts the Lord may soften, they travel among strangers to preach an unwelcome faith. No difference to them if they understand not the language of the people where they labor, the certainty that God has sent them supports them in their trials, and the Spirit of the Holy One helps them to gain the knowledge they lack. They visit the poor and the lonely, comfort the broken hearted, and bring liberty to the oppressed.

How different from the hirelings among the Christian sects! Salaried and pampered, they preach for the praise of men, bow down to the rich and the proud, and tickle the itching ears of a corrupt generation with soft and flattering speeches. The world applauds them, and receives their man-made creeds with gladness, while the messengers of heaven wander in their midst unnoticed or despised, except by a few to whom the truth is precious. The world, indeed, is "not worthy" of them.

But is their mission properly appreciated by the Saints? Do they fully realize that those who come from Zion for their benefit, although laboring, perhaps, in weakness, bear upon them the holy anointing? Do they receive their teachings with thankfulness? Do they administer to them in carnal

things, as they are administered to in spiritual things? These are questions that the Saints will do well to think upon.

There is, however, another view of this subject. Although the missionaries from Zion are often placed in trying positions, yet, after all, in their efforts to do good, they are the persons who receive the greatest benefit. Opportunities are afforded them to improve their minds, to obtain a knowledge of the world, of manners and customs, of countries, kingdoms, languages, laws, and principles, such as many of them have never had before in their lives. They are brought in contact with all kinds of people, and may thus obtain a better knowledge of human nature than, perhaps, could be gained under any other circumstances; above all this, they are compelled, if they desire to magnify their callings, to draw near unto the Lord for continual help and guidance, and in the blessings thus obtained, they may gain a clearer comprehension of their holy religion, a more lively faith in God, and a testimony of the truth, certain, immovable, and everlasting.

And when their mission is fulfilled, if accomplished honorably, what joyful feelings fill their hearts on their return to the Prophets of God and their families and friends in Zion! The consciousness of having kept themselves pure and undefiled in the midst of a wicked and adulterous generation, will endow them with a holy boldness, and stamp them with an evidence of faithfulness, which will increase unto them the confidence and esteem of their leaders. But how miserable must be their condition, and how sad and desponding their feelings, if they should go home knowing that their garments are spotted, their sacred covenants violated, and the glory of their Priesthood dimmed and tarnished. Shades of darkness would rest upon their brow, and the misery of hell upon their hearts.

Elders of Israel! strive to make your missions profitable and honorable! Not profitable in dollars and cents, but in the enduring riches of eternity, in the rich treasures of wisdom, knowledge, and faith. Not honorable in the estimation of the wicked, but in having the favor of God, the confidence and esteem of your leaders, and the blessings of the honest in heart. Then your glory shall be as an eternal sun, and your light shall shine forever and ever.

Let the Saints in these lands give diligent heed to the instructions which the servants of God have to deliver to them, and esteem it as a privilege to be permitted to assist them in their labors; for by so doing they will be walking in a safe path, and will be entitled to share in the glory of the work that is accomplished. And let all the world hearken unto the voice of these men of God, who are foregoing the joys of home and its sweet companionships for their enlightenment. Receive them into your houses, open your halls and meeting places, that they may preach unto you words of eternal life, and you may learn how to escape the overwhelming scourge that is about to come forth upon all the earth, and to obtain salvation in the kingdom of our God.

DEPARTURES.—The following Elders left Liverpool on the steamer *Minnesota*, on the 23rd ult., bound for New York—viz., William S. Warren, William P. Nebeker, Gulielmus G. R. Sangiovanni, John Hubbard, George J. Linford, Leonard G. Rice, George D. Watt, Nicholas Groesbeck, and Oscar B. Young.

Elder Warren has labored in this country since the 11th of August 1865; first as Travelling Elder in the Norwich District, then as President of the Bedford Conference, and afterwards as President of the Sheffield District. He is now appointed to take charge of this year's emigration upon the other side of the Atlantic, and proceeds to fill that appointment, after which he will continue his journey to the valleys of the mountains.

Elder Nebeker arrived in this country on the 2nd of August 1863, and was appointed to labor in the Swiss, Italian, and German Mission, over which he presided from January 3rd, 1865, until his release. In addition to the duties of presidency, he has had to acquire a knowledge of the German and French languages, and has been very successful. He has managed the affairs of that important Mission with credit to himself and benefit to the people.

Elder Sangiovanni arrived here on the 25th of July 1864, and was appointed to travel in the Swiss, Italian, and German Mission, where he has labored with untiring perseverance in the face of many obstacles; having to travel a great deal on foot, with meagre diet, and among people of a strange language. He has gained considerable knowledge of French and German, and has done a good work.

Elder Hubbard has labored in this land since the 11th of July 1864, in the first place as Travelling Elder in the Sheffield District, and afterwards as President of the Kent Conference.

Elder Linford has labored in this Mission since the 1st of July 1864; first as Travelling Elder in the Bedfordshire Conference, next as Travelling Elder in the Durham Conference, and finally as President of the Durham and Newcastle Conferences.

Elder Rice came to this country on the 1st of September 1865, and was appointed to labor as Travelling Elder in the Norwich Conference, and afterwards as President of the Manchester Conference.

Elder Oscar B. Young arrived here on the 11th of July 1866, and has been laboring as Travelling Elder in the London Conference.

Elder Groesbeck reached these shores on the 3rd of October 1866, and has labored first as Travelling Elder in the Nottingham District, and afterwards as President of Nottingham Conference, and is now released in consequence of ill health.

Elder G. D. Watt has been in this land during the past two months on private business, but has employed his spare time in proclaiming the truth in public and in private, both by word of mouth and through the medium of the STAR.

These brethren who have labored faithfully in the discharge of their duties, are returning to their homes in Zion with the confidence, approbation, and blessing of their brethren. May the God of Israel bless and preserve them on their journey.

CORRESPONDENCE.

AUSTRALIA.

Melbourne, May 28, 1867.

President B. Young, jun.

Dear Brother,—The Saints in Aus-

tralia are doing the best they can, and the spirit of gathering has now full possession of those who never seriously thought of it before. Some are really

making sacrifices to get means saved up to take them out of Babylon; and believe me, dear brother, the spirit of Babylon is as rife here as it is in England, or any other place. Here we have sects, divisions of sects, and sects subdivided, not merely one sect warring against another, but each sect fighting among themselves. They do not feel comfortable; they are not at all satisfied; they are in a perfect state of effervescence; society is, in fact, in a state of supuration, consequent on dissolution. I have lately been engaged in discussion with a Campbellite Baptist, named Service. He is a minister of a small congregation. I think I may say, without much boast, that I have made him feel remarkably small. I have also had an invitation to attend a reading meeting, or, rather, a meeting for reading the Bible. The meeting consisted of persons from various denominations, their object, professedly, to learn truth from the Bible, but, instead, every man preached his own crotchet, and there really was a beautiful illustration of Babylon—confusion worse confounded. Romans was the epistle to be read. I took occasion to show how the Jews had fallen by disbelieving present revelation; they believed Moses and the Prophets of former days, but rejected Jesus and present revelation, showing that the Apostle warned the Church in his day, lest they should fall after the same manner of unbelief. I showed how the professing Christian now rejected present revelation, and asked them, had they not fallen after the same manner of unbelief? They tried to overawe me by uniting their forces against me, and they soon shewed what spirit they were of. The whole room was full of exclamations, Oh, shocking! dreadful! I can't hear it! I won't hear it! &c., &c., and I was forbidden to speak again; but the person belonging to the room gave me a general invitation, of which I intend to avail myself whatever may be the result. I shall attend as long as the owner of the house gives me leave.

Well, dear brother, I am not doing quite as well as I could wish, but I am doing as well as I can, and I hope soon to obey the command to gather to Zion with my family, and hope to

remain faithful to the end, so that "when the kingdom and dominion and the greatness of the kingdom under the whole heaven, shall be given to the people of the Saints of the Most High," I may be counted worthy of a share, even so, Amen.

Your brother in the new and everlasting covenant,

ROBERT BEAUCHAMP.

ENGLAND.

Sunderland, May 18, 1867.

President B. Young, jun.

Dear Brother,—As I am expecting soon to return to my mountain home, I deem it my duty to briefly report my labors in this country.

I arrived in Liverpool on the 1st of July, 1864. President George Q. Cannon gave me my appointment to labor in the Bedfordshire Conference, under the direction of Elder David Gibson, President of the Conference. I remained there until April, 1865, when I proceeded to the Durham Conference, according to President D. H. Wells' and your appointment, where I labored under the direction of Elder H. P. Folsom, Conference President, until the General Council held at Birmingham in January, 1866, from which place I received an appointment from yourself to take charge of the Durham and Newcastle Conferences, which charge I have had until released by you to return home.

I am truly thankful to God my heavenly Father for his protecting care over me since I left my home; I also tender my sincere thanks to all those, both in and out of the Church, who have administered to my necessities while I have been in England, and may God bless them, and open up ways and means that all who desire to gather may have the privilege of so doing.

In all the different fields of my labors, I have striven to carry out the counsels of those placed over me, and teach the principles of life and salvation to the people, both Saints and Gentiles. As to the condition of this district, I can say a great portion of the Saints are doing the best they know how to forward the interests of the kingdom of God, and striving with all their might to free themselves from

Babylon; yet there are a few cold and indifferent to the kingdom and their own interests. We have contracted no debt, so that we are able to clear up with Saints and Gentiles. Brother J. Smith has been untiring in his efforts to preach the Gospel and counsel the Saints.

Fearing my letter is getting tedious, I will close, ever praying for the welfare of the kingdom, and also the laborers in the same. With kind love to yourself and all at the office, believe me to remain yours truly,

GEORGE J. LINFORD.

Liverpool, May 23, 1867.

President B. Young, jun.

Dear Brother,—Being on the eve of departure for my mountain home, I deem it a duty which I owe to you and the cause of God, to briefly report my labors while here in England.

I arrived in Liverpool on the morning of August 11th, 1865, in company with several Elders from Zion, who, like myself, had been called and ordained of God by his Prophet, to go and preach the Gospel to the honest in heart, and tell them of the kingdom that is set up, *that shall never be destroyed*, a kingdom that shall “break in pieces” all other kingdoms and stand forever.

I was appointed to travel and preach in the Norwich Conference, under the Presidency of Elder W. W. Raymond.

At a Conference held in Norwich, in September of the same year, I was appointed by you to succeed Elder B. J. Stringam as President of the Bedfordshire Conference, in which I labored until appointed in August 1866, to preside over the Sheffield District, which comprises Sheffield, Leeds, and Hull Conferences, where I have labored until released by you to return home.

The Saints in this District are a kind, generous, and a good people, ever willing to share their pittance with the servants of God, and many of them exercise their every faculty to lay by their means in the Individual Emigration Fund, for their extrication from the bondage of their task-masters. Only a few of the whole number will be able to emigrate this season, but we are looking for a large

number to be in readiness another year, as the necessity of so doing is apparent to all.

I have labored since my arrival in this land with joy and satisfaction, have lacked for no good thing, my health has been most excellent, my spirits light and buoyant, and I feel thankful to God our heavenly Father for his many blessings.

All my fields of labor have been pleasant, the brethren with whom I have labored have been kind and agreeable, and I leave the District feeling that it is in a healthy condition; and for the many kindnesses shown me by the Saints, I extend my most heartfelt thanks.

Feeling assured that my labors in this land have been approved by you, and that our Father and God will abundantly bless you with his Spirit, and also the Elders in all the world, that we may ever be found laboring for the advancement of the kingdom, our own welfare, and the glory of God.

Kindly remember me to brothers Richards, John W. Young, Penrose, Preston, and all who labor to build up Zion.

I am, truly, your brother in the Gospel of Christ,

WILLIAM S. WARREN.

Hull, May 20, 1867.

President B. Young, jun.

Dear Brother,—Having been released from my labors in this land to emigrate, would you permit me, through the medium of the STAR, to return thanks unto all who have been kind to me in my travels, and also to bear my testimony again to this nation before I leave this my native land.

As you are aware, I was called to labor in the ministry whilst on the point of embarking in the *American Congress*, last spring, and commenced my labors in the Hull Conference, on the 4th day of June 1867, under the presidency of Elder Robert Williams. I may here say that he is a man of God, and has ever been as a father to the Saints over whom he presides. I have learned to love him, and feel thankful for the wise teachings I have received through him. The Saints generally are a good, humble, and zealous people in this Conference, but

their numbers are small. There is, as is generally the case, a few who might do better. My labors in this Conference have been to me a source of great joy; the experience I have gained will be invaluable to me through life. If I have had any influence to do good, either among the Saints or in the world, the praise be to the Lord our God, not to me.

I feel sorry, in one sense, that my mission has so suddenly been cut short, yet again I feel to rejoice that I will ere long meet my brethren in our mountain home.

Did the inhabitants of the earth but know and feel as we do, how gladly they would hasten to that favored spot of earth. Peace is gradually leaving the nations, and mistrust and confusion is taking the place thereof. As the predictions of the servants of God have been fulfilled respecting the American nation, so will they be fulfilled to this and every other government on the earth. They must bow down, and acknowledge the kingdom of God, give up their petty kingdoms, and enter into the kingdom of God, which will eventually fill the whole earth.

Those who still disbelieve the testimonies of the Latter-day Saints, let them take note of the calamities which will befall the nations of the earth this next few years—the downfall of empires, the increase of plagues, signs in the heavens, in the earth, and the great deep. Let them compare their book of notes with the favorable report of the prosperity and peace in Utah, which they will have; and if that does not convince them, surely their hearts must indeed be hardened.

Fearing I occupy too much of the space which might be devoted to the production of an abler pen than mine, I conclude with kind love. I am, your brother,

W. H. SCOTT.

Nottingham, May 14, 1867.

President B. Young, jun.

Dear Brother,—As I have been removed from the Norwich District, in which I have labored for the last fifteen months, to labor in the Nottingham District, I have thought a short account of my labors, and the

condition of the District, might be interesting to you before leaving these lands for your mountain home.

In 1866, we emigrated 92 souls belonging to the Church, besides some few who were not members, and of whom we kept no record. Since the 1st of January 1866, 79 persons were baptized. There is now a total of 632 members in the District, and the most of them are striving to live their religion, and are doing all they can to assist in advancing the work of the Lord in these lands, and to accumulate money to emigrate to Zion. The prospects with many are flattering for another year, if teams are sent from Utah to meet them at the terminus of the railroad, to assist them on their journey. Others only look forward with fond hope to some friend or kindred now in that land, for deliverance; as labor is scarce and wages low, it is all they can do to obtain a scanty subsistence. The local Priesthood are mostly enjoying the Spirit of their office and calling, and the Branches are united, and the Spirit of the Lord is in their midst.

In the Bedfordshire Conference our meetings have been well attended, many strangers have come to hear, and have paid great attention, and the prospects seem to be that much good may yet be done in that part of the District. About 60 out of the 79 baptisms have been in that Conference. I think I can safely say that, with few exceptions, this part of the District is in a healthy, growing condition, and that the servants of the Lord who may be called to labor there, if they go forth in faith and in the spirit of the Gospel, and thrust in their sickle and reap, the Lord of the vineyard will give them souls for their reward, and they will return to his garner bearing their sheaves with them.

In the Norwich Conference, prospects are not quite so bright, though, by industry and faithful labor, the cause may be revived and much good be done. The District is large, embracing part of ten counties, and there are from eight to twenty miles walk between the Branches, and it has required much time and labor to get around. I have not been able to bestow any great amount of labor on

any one place personally, but feel that I have done the best I could under the circumstances, and have borne a faithful testimony, in my weakness, to all that would hear, so my skirts are clear, and I have a conscience void of offence. I have striven to build up and establish the Saints, and bless all who have sought the blessings of a servant of God. The Saints have been kind to me, and have administered to my wants. Many out of the Church have also been very kind, and I pray the Lord to bless them for all their kindness to the servants of the Lord, and they will be blessed, for Jesus promised that he that gave but a cup of cold water to one of his servants in the name of a disciple, should in no wise lose his reward.

My health is quite good at present, and I enter into my new field of labor with renewed desires to honor my Father in heaven, and discharge the duties enjoined upon me in the way that will best subserve the interests of his kingdom, and redound to the glory of God and the salvation of souls; to preach the Gospel of the kingdom for a witness of the coming of the Son of Man to the poor and meek of the earth, that they who err may come to understanding, and they who sit in darkness may see the light of the Gospel. I have had joy in my labors while in these lands, and desire to live in that way that the Lord will

bless my feeble efforts, and labor with me by his holy Spirit, that I may be instrumental in bringing many souls to him; that when my present mission is finished, and I am privileged to return home, I may be able to look back on my past life and labors with joy and not remorse, realizing that I have done a good work, and seeing the fruits of my labors abound to the glory of him that sent me. I am not tired of my mission, neither do I wish to return until I have filled up the time that is allotted. Family and business are nothing to me, when God calls me to go to the nations with a message of life and death. I have faith that good will be done in this District, and wish to labor in faith, that I may receive accordingly.

I will now draw to a close, and as you are about to return from your labors in these lands, to renew fond associations with family and friends in the land of Joseph, my prayer is that the angels of God may accompany you, and be your front and rear, so that no harm may befall you by sea or land, and kindly conduct you home, in connection with your brother John W., and all that accompany you.

With kind love to yourself, brothers Richards, Preston, and all in the office, I remain your brother in the bonds of the new covenant,

JAMES MCGAW.

SUMMARY OF NEWS.

GREECE.—Athens, May 11.—The latest news received from Syra states that the losses of the Turks at the battle of Polycrates, which lasted three days, amount to 3000 men. The Thessalian insurgents had stormed the strong position the Turks held near Kastamia.

It is stated in a Paris letter that the building used for the International Exhibition has been sold to a Russian company, which has stipulated for the delivery of the entire edifice before the close of November, and that the Exhibition will positively close on the 31st of October.

According to the Melbourne papers just received, enormous swarms of beetles have been noticed lately in Victoria, Australia. In the early part of January a swarm was noticed near Ararat, in Victoria, flying in a column about 20 yards broad, and keeping in compact order. They cast a dark shadow on the ground, and they were an hour in passing the spot from which they were seen. At a certain point they turned off at right angles. The *eucalypti* in the neighborhood of these insects have been stripped of every particle of foliage. Great numbers of the beetles fell to the ground during the

flight. The noise they make while flying, is like that of a hurricane playing in the rigging of a ship. The color of those beetles is a dark bronze.

STRENGTH OF THE PRUSSIAN ARMY AND NAVY.—**THE PRUSSIAN ARMY.**—The following is a translated extract from a letter written by a German officer:—"Many people think that Prussia can dispose of millions of soldiers. Here is the truth, which can be corroborated by the *Prussian Military Almanac*. At present the efficient strength of the Prussian army consists of 304 battalions of infantry, 105 batteries of artillery, 256 'escadrons' of cavalry, amounting together to 240,000 men, 175,000 of whom are infantry. It is true that the calling of the reserves and landwehrs would triple that number; but the garrisons for the fortresses of the annexed States (annexed against their will, as, for instance, Saxony and Hanover) will require the greater part of those reserves and of those landwehrs, which, after all, cannot be organized in a few days. Up to this time, of all the annexed countries there are but Brunswick and Oldenburg that possess the Prussian system and armament. Brunswick gives 1900, and Oldenburg 3000 soldiers. This is not a very terrible amount. In case of a war on the Rhine, the French army would find before it there but 244,500 Prussians capable of sustaining the shock."

THE PRUSSIAN NAVY.—The *Journal du Havre* gives the following details as to the actual state of the Prussian navy:—Ironclads,—*Arminius*, 300 horse power, 4 guns; *Prince Albert*, 300, 3. Corvettes,—*Martha* and *Vinetta*, 400, 28 each; *Gazelle* and *Aurora*, 236, 28 each; *Nymphe* and *Victoria*, 400, 14. Despatch boats,—*Prussian Eagle*, 300, 4; *Lorely*, 120, 2; *Royal yacht*, *Grillon*, 160, 2. Eight steamers of the first-class, 630, 24; fifteen of the second, 900, 30; total, 36 steam vessels, 5482-horse power, and 243 guns. Sailing frigates, *Gefion*, 48; *Thetis*, 38; and *Niobe*, 28. Sailing brigs, *Rover*, 16; *Mosquito*, 6; and *Hela* 6; 32 gunboats, 2 each, or in all 64; four, 1 each, 4; total, 42 sailing vessels with 210 guns. The Prussian navy, therefore, consists of 78 ships and 453 guns. The *Vinetta* is at this moment in the extreme East; the *Gazelle*, the *Mosquito*, and the *Rover* in the Mediterranean; and the *Niobe* at the Cape Verde Islands. Besides the above-named vessels, Prussia possesses a certain number of small sailing and steam boats, which only perform the service of the ports. In course of construction she has three ironclad frigates and one corvette of 400-horse power. "French commerce," observes the journal quoted above, "would not have much to dread from a navy which hardly reaches the tenth part of that of France."

DR. LIVINGSTONE.—The following is an extract of a letter, dated Johanna, Feb. 23rd, received by the late mail, which, it is feared, places the fate of the unfortunate celebrated traveller, Dr. Livingstone, beyond a doubt:—"You have heard long before you get this, that Dr. Livingstone was killed. The Johanna-men whom I engaged last March to accompany Dr. Livingstone into Africa, arrived at Zanzibar last December, and were sent here by the consul. I have received an account of their journey, and of the attack of the savages on the doctor's party, in which he was killed. The only witness of his death states that about noon they were travelling over a large plain—the doctor and nine Africans were ahead. Suddenly he heard the Africans cry out, 'Mavela! Mavela!' He ran on and saw a number of men rushing on the doctor and the Africans. Three made for the doctor, who shot two, but was cut down himself by the third. Moosa, the narrator of this sad event, fired his gun and ran back to his countrymen, and they escaped into the grass and bushes. At dusk they returned to the spot where Dr. Livingstone was attacked, and found his body, the bodies of the two Mavelas whom he shot, also the bodies of four of the Africans. They buried the doctor, and then set off as fast as they could go on their return to the coast; and after escaping two or three times from bands of Mavelas, reached Kulloo on the coast. Unless some of the Africans survive and reach Zanzibar, which is very improbable, this is all that will ever be known of the fate of Dr. Livingstone. The Mavelas, who have come from the South in considerable numbers, are killing the unfortunate negroes, who have neither courage nor the means of defending themselves."